

The Literary Register.

"PRODESSE QUAM CONSPICI."

VOL. I. OXFORD, OHIO, MONDAY, AUGUST 25, 1828. NO. 13

EDITED BY THE PROFESSORS OF THE MIAMI UNIVERSITY.

ORIGINAL.

FREEDOM.

To be a slave for a day, says Homer, deprives a man of half his virtue; meaning by virtue, all that is excellent in intellectual as well as in moral character. This sentiment, in some form or other, is found in almost all the writings of antiquity, which belong to this class of discussion. Republics were reputed the best and almost the only nurse of eloquence. Freedom was thought necessary to the cultivation of every noble sentiment, every generous feeling, every valuable property. A sentiment so common, must be founded on some natural principle coextensive with its prevalence; and we may take for granted, without danger of mistake, that such is the natural effect of liberty or freedom,—for we hold them as synonymous, on human character.

Freedom consists in the absence of all restraint in our thoughts and actions. We naturally make the greatest advances where we meet with the least obstruction; and in the exercises of the mind, the habit increases the ability to do that which we are in the habit of doing. The same is true in the exercise of our moral feelings.—When indulged they become not only agreeable but strong and sometimes irresistible. But nothing enervates the intellect and suppresses the risings of generous sentiment and noble enterprise so much as fear. Hence the boldness, and independence, and sound

sense of the institutions, the laws, and the literature of free states; and the tame servility, the sycophantic compliance, the stupid submission and the technical and pedantic literature of despotic, or even aristocratic governments. But, though the security of life and property, and the privilege of saying and doing whatever does not encroach upon the rights and privileges of others, can be enjoyed only by the citizens of well regulated, free governments; yet something similar to this is enjoyed by a few individuals in every state of savage life. The savage, who possesses from nature more than ordinary personal advantages, having greater strength and a more commanding appearance than any around him, will, in the consciousness of superior physical force, where force alone is law, enjoy that freedom from control, that immunity from fear and alarm, which is most favourable for elevating and exhibiting to advantage the intellectual powers he may possess; and thus he will ultimately surpass his more feeble neighbour, who may have originally possessed, in much higher degrees, those qualities and dispositions which are most valued and most useful in society, and even in savage society. This kind of freedom, it must be acknowledged, tends more to produce cruelty than greatness; and civil liberty has this advantage over savage freedom, that it produces all the advantages of unrestrained exertion, without the same tendency to an abuse of power. Still however, there is something ennobling in the consciousness

so superiority. The weakest despots are generally the most cruel tyrants. The lion is the "king of the forest," and he is also the most magnanimous animal that roams its shades. Place a man above competition with the degraded, and you give him a character which he will be proud to maintain, and maintaining it, he will act worthy of a higher station.

This may account for the part which savage men have often acted, in behalf of their fellows, without attributing their conduct to any higher principle. Possessed by nature of a superior degree of strength, by which, from the rude character of their arms, both offensive and defensive, they were able to defend themselves against an host of assailants; and attacking them in detail, could destroy all that opposed them; they would first prize their own safety—then the privilege of doing as they pleased—and then would ensue the feeling that prompts to the honourable exercise of power, especially towards those who had put themselves under their protection.

But these remarks are intended chiefly to account for the fact that the heroes of antiquity, both fabulous and literal, were men remarkable not only for their prowess and invention, but, almost uniformly, also for their great strength and gigantic stature. They had, not only "*sana mens in sano corpore*," but also *alta mens in immani corpore*—not only sound minds in healthy bodies, but also great minds in huge bodies. This might perhaps be attributed to analogy in the work of nature; and the materialist derive from it support to his theory of organized matter producing thought—which would consequently be vigorous in proportion to the perfection and strength of the organic structure—did not modern instances of greatness go to refute such a supposition. The ancients differed from the moderns in nothing more remarkably than in

this particular; that while moral greatness, mental power, political sagacity, and practical invention, were amongst the former confined, almost exclusively, to men of great corporeal force, so that with them strength and greatness were almost synonymous.—amongst the latter, at least an equal number of those who have distinguished themselves on the several theatres of greatness, have not been remarkable for elegance of mein, justness of proportion, or vigor of muscle. Should any suspect, that the opinions of the writer are, on this subject, influenced by personal considerations, like the advice of the fox in the fable, which had lost its tail, and that he wishes the mind to be considered as the standard of the man, because nature has not been over bountiful to him in the other constituent of that featherless biped—man; let them call to mind a Napoleon, a Byron, an Alexander of Russia and Burr of our own country, in confirmation of his theory—men of very different constitutions from the great ones of savage antiquity. Besides, they would perhaps need other evidence than the essay before them, to prove that, however unfortunate it might be for the writer to be estimated by the measure of his corpus, he would not fare equally hard to be valued by the mental standard. But to return: Freedom is indispensable to greatness: but in the savage state, force alone can procure freedom: force, then under such circumstances, becomes a necessary requisite to even mental excellence. This is true of nations as well as individuals—A degree of physical force or power is necessary to secure for nations that freedom and independence, and to command that respect from others which will enable them to arrive at eminence in philosophy and the arts. Those which either have not this power, or do not exert it in asserting their liberty, soon become de-

graded in the scale of nations. Witness the native tribes of Africa and the Indians of America. We may expect then, the same effects of immunity from external restraint, however procured, whether upon an individual or a nation, which is, in fact, a moral, individual being, of a more complex character, existing in a state of natural freedom, in regard to other nations. Accordingly, as we find that those nations, who, subsequently to the art of government, have either by power or policy rendered themselves independent of those around them; and whose forms of government have been most favourable to personal freedom and private rights, have been most productive of great men, in all the departments of human exertion: so, previously to the formation of regular government, for the equal protection of the rights of all—of the weak as well as the strong—by the arm of the magistrate, instead of the prowess of the individual—those persons have been most distinguished for their talents, their inventions, their improvements in the arts, and the benefits conferred on mankind, who were in the highest degree possessed of that, which in their time, alone could secure them from aggression, I mean physical or corporeal superiority.

Thus then, their mental superiority was a consequence of their corporeal power; though that power was not the cause, nor even an evidence of original mental superiority. As well might we infer, that because the Romans surpassed the Gauls in the arts of both war and peace, they therefore surpassed them also in the size and beauty of their persons, and in the vigour of their corporeal frame; as that physical and intellectual power are by any law, or tendency of nature, inseparably connected, or even very generally united. It is true, that a vigorous mind will often discover itself, to a careful observer, in the most ordinary move-

ments of the clay tenement in which it is ensconced. How can it be otherwise? It is the mind that gives life and motion to the body; and the latter will be moved as the former moves. But this extends only to its action, and cannot effect its form or size: and the Phrenologist would be more consistent, who should assert, that the enlargement of the brain was that which caused the protusions of the skull; instead of the development of the several organs making room for the various compartments of the brain; than those who assert, either that greatness of mind causes enlargement of body, or that greatness of body is, in civilized society, favourable to enlargement of mind.

In barbarous times, as has been said, the case was different; and the illusion and belief deduced from those times have been deep, and long continued. Even in the comparatively refined ages of Greece and Rome, very few can be recorded, particularly amongst their kings and generals who were not of the exact character and general appearance of the more ancient heroes. Tyrtæus among the Greeks was an exception, and a few might be noticed in the history of other nations of those times. But in general they were as silly as we are absurd, and preferred men, rather on account of their capacity to destroy their fellow beings, than for any ability to improve their condition. True, they judged from different evidence, examining a man as we do a horse, as to his wind, bone and muscle; while we, more philosophically, since gunpowder supplies the place of strength, and puts the weakest "Sir Knight" on a level with the strongest—confine our examination to the *bone*—the development of the organ of destructiveness—taking it for granted, that the will is equal to the deed.

"Charity is the scope of all God's commands."

HEADS.

"Oh thou box of knowledge! thou emporium of reason! thou bazaar of understanding! thou magazine of intellectuality! thou conglomeration of heterogeneous concoctions! how much is comprehended in thy trifling four letters. How multifarious are thy shapes! how wonderful are thy organizations."

Such are the vociferous exclamations of a writer in the Monthly Magazine, and no one, who has for an hour made the protuberance which crowns his shoulders the subject of his cogitations, will deny that there was reason in the fellow. In fact, there is not, among all the various objects which have puzzled the brains of philosophers, one that presents a fairer field for investigation, a more copious fund of argument, or a wider range for fancy. And hence it is, that no part of the human system has been so frequently the subject of grave discussion, or has given rise to so many hypotheses and novel theories:—some of them, plausible enough; others so wild and full of vagaries, that one might with reason suppose, that their author had been experimenting upon his own cracked cranium.

It is said, and I believe it, that no two persons think just alike; and it is wonderful and amusing to see, how widely different are the combinations of thought; how very dissimilar the associated train of ideas, which are suggested to different minds by the contemplation of the same object. Nay, the same individual, from a change of studies, and consequently a change in his manner of reasoning, will, at different times, pursue a different track of thought, though the impulse be the same, and the exciting cause not varied. A single word may have a talismanic effect in eliciting the various sentiments, conceptions and opinions, which give diversity to each

intellect. Touch the proper chord, seize the connecting link, and you will have all the peculiar images, all the secret operations of the mind exposed in their nakedness—untrammelled by the soberness of judgement, and not disordered by pre-concerted expression.

Say *head*, to a *Phrenologist*, and you may prepare yourself for a learned lecture upon "the principles of Doctors Gall and Spurzheim"—"organs of amateness, philoprogenitiveness, destructiveness" and all the other organs which these votaries of the noble science of bumpology have contrived to map out on the empty skulls of those who were our ancestors, or upon the equally empty pates of those of their descendants who are foolish enough, seriously, to submit them to the inspection of these modern sages. He will inform you that "you have combativeness most wonderfully developed, and that you will one day most undoubtedly become a great general or bully," certainly kindred characters. He laments the ignorant prejudices of the age which prevent his favorite study from taking its seat among the sciences. And he concludes by launching a phillipic, charged with bitterness and spleen, against the reviewer who had the presumption to doubt some of the positions of the learned Dr. Caldwell.

Then there is the disciple of Lavater, he who will tell you, at a glance, whether a man is to be hung or not, by the cut of his phiz.—talk to him of heads; and he will give you a dissertation upon "Roman noses"—"high cheek bones"—"prominent eye brows" and "peaked chins." Not a wrinkle on your forehead, not a mark upon your features, can escape the prying curiosity of this *Physiognomist*? and he is as well acquainted with the history of each, and the character which they entail upon their owner, as though they had been moulded by his own hand.

When a *physician* hears of *heads*, his thoughts run upon the cerebrum—the cerebellum—the medulla oblongata—the osfrontis—and every other part which goes to make up this essential portion of the human system. He quotes Good, in support of his opinions, and is extremely displeased if you profess to doubt that the ancients were mistaken in assigning to any other portion of the body, the source of the sensorial nerves.

In short, every one has his own particular class of ideas upon the matter; and though the head is generally allowed to be the seat of intellect, and the intellect is the living and moving principle, I am sorry to say that with many there is evidently more living and moving upon the outside than within. And well may opinions vary, for heads vary equally as much:—there is the black head—the brown head—the red head—the white head—the long head—the pumpkin head—the hard head—the soft head—the thick head—the block-head. Now whether any one of these numerous classes of heads is to be preferred to all others, I am not prepared to say. Of this much however I am certain, that it would be well if each one could rest contented under that particular knob, with which nature has been pleased to surmount his own individual body.

And why would it be at all inappropriate in this place, to draw a conclusion for the wisdom and kindness of Providence, in placing this essential article just where it is. A little reflection will convince any one that any other position would, not, near so well, have answered the purpose for which it was undoubtedly intended; and consequently, admitting that it were in our power, nothing would atone for an innovation upon this established law of our nature.

A. J.

SELECTED.

THE RIGHT USE OF REASON IN RELIGION.

That it is the right and the duty of all men to exercise their reason in inquiries concerning religion, is a truth so manifest, that it may be presumed there are none who will be disposed to call it in question.

Without reason there can be no religion; for in every step which we take, in examining the evidences of revelation, in interpreting its meaning, or in assenting to its doctrines, the exercise of this faculty is indispensable.

When the evidences of Christianity are exhibited, an appeal is made to the reason of men for its truth; but all evidence and all argument would be perfectly futile, if reason were not permitted to judge of their force. The noble faculty was certainly given to man to be a guide in religion, as well as in other things. He possesses no other means by which he can form a judgement on any subject, or assent to any truth; and it would be no more absurd to talk of seeing without eyes, than of knowing any thing without reason.

It is, therefore, a great mistake to suppose, that religion forbids, or discourages the right use of reason. So far from this, she enjoins it as a duty of high moral obligation, and reproves those who neglect to judge for themselves what is right.

But it has frequently been said by the friends of revelation, that although reason is legitimately exercised in examining the evidences of revelation, and in determining the sense of the words by which it is conveyed; yet it is not within her province to sit in judgement on the doctrines contained in such a divine communication. This statement, though intended to guard against the abuse of reason, is not, in my opinion, altogether accurate. For it is manifest, that we

can form no conception of a truth of any kind, without reason; and when we receive any thing as true, whatever may be the evidence on which it is founded, we must view the reception of it to be reasonable. Truth and reason are so intimately connected, that they can never, with propriety, be separated. Truth is the object, and reason the faculty by which it is apprehended; whatever be the nature of the truth, or the evidence by which it is established. No doctrine can be a proper object of our faith, which is not more reasonable to receive, than to reject. If a book, claiming to be a divine revelation, is found to contain doctrines which can in no way be reconciled to right reason, it is a sure evidence that those claims have no solid foundation, and ought to be rejected. But that a revelation should contain doctrines of a mysterious and incomprehensible nature, and entirely different from all our previous conceptions, and considered in themselves, improbable, is not repugnant to reason; on the contrary, judging from analogy, sound reason would lead us to expect such things in the revelation of God. Every thing which relates to this Infinite Being, must be to us, in some respects, incomprehensible. Every new truth must be different from all that is already known; and all the plans and works of God are very far above and beyond the conception of such minds as ours. Natural Religion has as great mysteries as any in revelation: and the created universe, as it exists, is as different from any plan which men would have conceived as any of the truths contained in a revelation can be. But it is reasonable to believe, what by our senses we perceive to exist; and it is reasonable to believe, whatever God declares to be true.

In receiving, therefore, the most mysterious doctrines of revelation, the ultimate appeal is to reason. Not to determine whether she could have

discovered these truths; not to declare, whether considered in themselves, they appear probable; but to decide, whether it is more reasonable to believe what God speaks, than to confide in our own crude and feeble conceptions. Just as if an unlearned man should hear an able astronomer declare, that the diurnal motion of the heavens is not real but only apparent, or that the sun is nearer to the earth in winter than in summer; although the facts asserted, appear to contradict his senses, yet it would be reasonable to acquiesce in the declarations made to him by one, who understood the subject, in whose veracity he had confidence. If, then, we receive the witness of men in matters above our comprehension, much more should we receive the witness of God, who knows all things, and cannot deceive his creatures by false declarations.

There is no just cause for apprehending, that we shall be misled by the proper exercise of reason, on any subject, which may be proposed for our consideration. The only danger is, of making an improper use of this faculty, which is one of the most common faults to which our nature is liable. Most men profess, that they are guided by reason in forming their opinions; but if this were really the case, the world would not be overrun with error; there would not be so many absurd and dangerous opinions propagated, and pertinaciously defended. They may be said, indeed, in one sense, to follow reason, for they are guided by a blinded, prejudiced, and perverted reason.

One large class of men are accustomed, from a slight and superficial view of the important subject of religion, to draw a hasty conclusion, which must prove, in the highest degree, detrimental to their happiness. They have observed, that in the modern as well as ancient world, there is much superstition, much im-

posture, much diversity of opinion and variety of sects, many false pretences to Divine Inspiration, and many false reports of miracles, and prophetic oracles; and without giving themselves the trouble of searching diligently for the truth, amidst the various contending claims, they draw a general conclusion, that all religions are alike: that the whole affair is a cheat, the invention of cunning men, who imposed on the credulity of the unthinking multitude: and that the claims to Divine Revelation, do not even deserve a serious examination. Does right reason dictate such a conclusion as this? If it did, and we were to apply it to all other concerns, it would make a sad overturning in the business of the world. Truth, honesty, and honour might, on these principles, be discarded, as unmeaning names; for of all these there have been innumerable counterfeits, and concerning all of them, endless diversity of opinion.

(To be continued.)

SALATHIEL:

A Story of the Past, Present, and Future.

CONCLUSION.

"Here I pause.—I had undergone that portion of my career which was to be passed among my people. My life as a father, husband, citizen, was at an end. Thenceforth I was to be a solitary man. My fate had yet scarcely befallen me; but I was now to feel it, in the disruption of every gentler tie that held me to life. I was to make my couch with the savage, the outcast, and the slave. I was to see the ruin of the mighty, and the overthrow of empires. Yet, in the tumult that changed the face of the world, I was still to live, and be unchanged. Every sterner passion that disturbs our nature was to reign in successive tyranny over my soul. And fearfully was the decree fulfilled.

"In revenge for the fall of Jerusa-

lem, I traversed the globe to seek out an enemy of Rome. I found in the northern snows a man of blood: I stirred up the soul of Alaric, and led him to the sack of Rome. In revenge for the insults heaped upon the Jew by the dotards and dastards of the city of Constantine: I sought out an instrument of compendious ruin: I found him in the Arabian sands, and poured ambition into the soul of the enthusiast of Mecca. In revenge for the pollution of the ruins of the Temple, I roused the iron tribes of the west, and at the head of the Crusaders expelled the Saracens, I fed full on revenge, and felt the misery of revenge!

"A passion for the mysteries of nature seized me. I toiled with the alchemist; I wore away years in the perplexities of schoolmen; and I felt the guilt and emptiness of unlawful knowledge!

"A passion for human fame seized me. I drew my sword in the Italian wars; triumphed; was a monarch; and learned to curse the hour when I first dreamed of fame!

"A passion for gold seized me. I felt the gnawing of avarice—the last infirmity of the fallen mind. Wealth came to my wish, and to my torment. In the midst of my royal treasures, I was poorer than the poorest. Days and nights of misery were the gifts of avarice. I felt within me—the undying worm. In my passion, I longed for regions where the hand of man had never rilled the mine. I found a bold Genoese, and led him to the discovery of a new world. With its metals I inundated the old; and to my own misery added the misery of two hemispheres!

"But the circle of the passions, a circle of fire, was not to surround my fated steps for ever. Calmer and nobler aspirations were to rise in my melancholy heart. I saw the birth of true science, true liberty, and true wisdom. I lived with Petrarch, among his glorious relics of

the genius of Greece and Rome. I stood enraptured beside the cassel of Angelo and Raphael. I was conversant with the merchant kings of the Mediterranean. I stood at Mentz, beside the wonder-working machine that makes knowledge imperishable, and sends it with winged speed throughout the earth. At the pulpit of the mighty man of Wirtemberg, I knelt;—Israelite as I was and am—I did involuntary homage to the mind of Luther!

“But I must close these thoughts, as wandering as the steps of my pilgrimage. I have more to tell;—strange, magnificent, and sad.

“But I must await the impulse of my heart. Or, can the happy and the high-born, treading upon roses, have an ear for the story of the Exile, whose path has for a thousand years been in the brier and the thorn!”
—Vol. iii., pp. 414—417.

This singular production which is as remarkable for the splendour of its diction as the solemn grandeur of its narrative, is said to be the work of the Rev. G. Croly; an author distinguished by a most successful employment of a style, which, when adopted by a writer of inferior ability, becomes a mere tissue of affectation and bombast. Mr. Croly's poetry has long been regarded as possessing a character perfectly original, but original only by the bright and concentrated glow of thought with which his genius has impressed every stanza. The attempt has often been made to astonish readers by a heaping together of all the wild and brilliant forms of nature, the ruined pillars and gorgeous ornaments of palaces; but they were but gathered together: we saw only the fragments of the intended pile; there was no magician, with his mysterious power, clothing them with a bright and fearful mantle of flame, and we have smiled at such a violation of truth and nature. But the author of “Salathiel” has made us admire—

what none perhaps but himself could have rendered fit for admiration—a style, which, when closely examined, is certainly very contrary to the purity and ease of every other writer of celebrity, and a colouring given to every object he presents, which scarcely ever permits us to look at nature otherwise than under the red glare of a torrid sun or an angry thunder-cloud; yet such is the power of the writer, that we have laid down “Salathiel” which is more strongly imbued with these peculiarities of his style than any of his former works, with the feeling that it is one of the most splendid productions among the works of fiction that the age has brought forth.

CALCUTTA.

Calcutta, when seen from the south, on which side it is built, round two sides of a great open plain, with the Ganges on the west, is a very noble city; with tall and stately houses, ornamented with Grecian pillars and each, for the most part, surrounded by a little apology for a garden. The churches are not large, but very neat and even elegant buildings; and the government house is, to say the least of it, a more showy palace than London has to produce. These are, however, the *front lines*: behind them ranges the native town, deep, black, and dingy, with narrow streets, huts of earth baked in the sun, or twisted bamboos, interspersed here and there with ruinous brick bazars, pools of dirty water, cocoa trees, and generally very dirty houses of Grecian architecture, the residence of wealthy natives. There are mosques of pretty architecture and very neatly kept, and some pagodas, but mostly ruinous and decayed; the religion of the people being chiefly conspicuous in their worship of the Ganges, and in some ugly painted wooden or plaster idols, with all manner of heads and arms, which are set up in different parts of the city. Fill up

this outline with a crowd of people in the streets, beyond anything to be seen even in London, some dressed in tawdry silks and brocades, more in white cotton garments, and most of all black and naked, except a scanty covering round the waist; besides figures of religious meditants, with no clothing but their long hair and beards in elf locks, their faces painted white or yellow, their beads in one ghastly lean hand, and the other stretched out like a bird's claw, to receive donations; marriage processions, with the bride in a covered chair and the bridegroom on horseback, so swathed round with garlands as hardly to be seen; tradesmen sitting on the ground in the midst of their different commodities; and old men, lookers on, perched, naked as monkeys, on the flat roofs of the houses; carts drawn by oxen, and driven by wild looking men with thick sticks, so unmercifully used as to undeceive all our notions of braminical humanity; attendants with silver maces, passing through the crowd before the carriage of some great man or other; no women seen except of the lowest class, and even these with heavy silver ornaments on their dusky arms and ankles; while coaches, covered up close with red cloth, are seen conveying the inmates of the neighbouring seraglios to take what is called "the air;" a constant creaking of cart wheels, which are never greased in India; a constant clamour of voices, and an almost constant jingling of drums, cymbals, &c. in honour of some of their deities; and add to all this, a villanous smell of garlic, rancid cocoa nut oil, sour butter, and stagnant ditches; and you will understand the sounds, sights, and smells of what is called the "Black Town" of Calcutta. The singularity of this spectacle is best and least offensively enjoyed on a noble quay, which Lord Hastings built along the shore of the river, where the vessels of all forms

and sizes, Arab, Indian, Malay, American, English, the crowds of Bramins and other Hindoos, washing and saying their prayers, the lighted tapers, which towards sunset they throw in, and the broad bright stream which sweeps by them guiltless of their impiety, and unconscious of their homage, afford a scene such as no European, and few Asiatic cities can at all parallel in interest and singularity.—*Bishop Heber.*

From the Baltimore American.

TURKEY.

The interest which is taken in the impending contest between this Power and Russia, appears sufficiently in the essays respecting the Ottoman Empire, the extracts from books of travels in that country, the calculations of the disposable force of Russia, the narratives of former battles on the Danube frontier, and, finally, in the plans of the present campaign, and even maps of the theatre of war, with which our magazines and journals are filled. The best picture we have seen of the true condition of Turkey, and the true character of the Turks, is in the article, "Turkey" in the Foreign Quarterly Review. After noticing the various and irreconcilable accounts given of them by travellers, the writer justly observes that it is from their laws, religion, and domestic usages that the character of the people is to be learned. Whatever comparison, therefore, the native genius of the Turk may bear to that of the other races of men, the character of their institutions must prove them we think, to be mere barbarians, with some of the pomp, but few of the virtues or comforts of civilized society. In religion says our author, "they are a nation of puritans," he might have added, of fanatics. That every thing is done in the name of God and the Prophet, does not make them less prejudiced, ferocious, unsocial, or even sensual,

The spirit of their religion could hardly be better illustrated than by the fact, that among the epithets by which they invoke the Deity, one of the foremost is "The Most Proud." The law of the Turks is only an extension of their religion; it is the Koran, with the traditions, and fine drawn glosses of the Ulamas; and as every innovation on this religious jurisprudence is considered an act of impiety, it is obviously not accommodated to the wants and improvements of society. The administration of this law is not calculated to correct its inherent vices. The Cadi is infected with the general avarice. As he *pays* for his office, he must be indemnified by bribery, and no appeal lies from his decision. In Turkey, he who *gains* the cause, pays the costs, so that vexatious suits are not discouraged; and as the attendance of witnesses is not compelled, few testify but those who are paid by the party they assist. The state of the police is sufficient to characterize the social condition in Turkey. It is worse than useless, as it is chiefly formidable to the innocent.

The Turk, by turns a despot and a slave, is proud and unsocial. He is a toper of wine, to relieve this haughty solitude, and avaricious, because there is in Turkey no safety without power, and no power without wealth. He is cruel, as is indicated by the very ferocity of his titles,—the Master of Blood (one of the epithets of the Sultan) the Butcher, and the Grave Digger. His polygamy poisons the sources of domestic felicity by tyranny, sensuality and mistrust. "He hears no music;" he cultivates no literature, and scarcely allows, much less supports a press in his populous capital. The whole system of internal administration in Turkey is directed to the accumulation of money. The reforms attempted in the army and navy, have been thwarted by the obstinate apathy of the people, and even their skill in ta-

king and defending fortified places, seems to be lost. The attempt to introduce European tactics, our author predicts, must wholly fail, and the Ottoman empire fall by its inherent vices. What a picture of despotic power is presented in the following description of the present state of Turkey!

'Ruin, and depopulation, have made a rapid progress, licentiousness and cruelty have increased with the misery of the people; the disgraces of the empire have soured the national temper of the Turks; their predicted expulsion from Europe has rendered them more gloomy; the revolt of the Greeks has awakened their bigotry; robbers lay waste the provinces and incendiaries the towns; nothing is to be seen in their expiring empire but anarchy and riot, massacre and spoliation, smoking ruins and human torture.'

These barbarians, however, will not fall without a struggle.

"The empire of the Turks, without finances or established military force, cannot oppose itself to the tactics of the European powers. The Ottoman must give way in the field; they have in truth but one chance of victory left, and that is in the temerity of enemies who would drive them to despair. Though the strength of their proud empire is broken, their spirits are not degenerate, nor have they lost their fiery courage and contempt of death. Mahmoud is one who will hold with a firm grasp the last fragment of his shattered dominion, and, if pressed to extremities, he will animate his nation by the example of energy well applied."

Perhaps it may be a matter of interest to your readers especially those of them who have a curiosity for wonderful phenomena, to learn something of those cases in which living animals have remained in the human stomach for a considerable

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It is a fact, with which every observant physician is conversant, that articles of diet will remain at times, for several days without digestion in the stomach. The individual who is the subject of such departure from healthy digestion, will of course suffer severely for his indiscretion in the indulgence of his appetite.

Plumb and cherry stones have germinated in the stomach in some rare cases, in which they have been retained a sufficient length of time; but ordinarily when persons are so imprudent as to swallow such indigestible substances, and the stomach cannot rid itself of them by the natural channel, very violent and sometimes fatal effects ensue.

There is a very great difficulty in explaining, in a way entirely satisfactory to the inquisitive mind, the precise mode in which parasitic animals are generated in the animal body.

They have been found in the liver, in the kidneys, in the front part of the skull, and in every part of the bowels. In the rot of sheep there is a species of parasitic animal called the fluke, found in the liver, the larvæ or eggs of which, as has been proved, are drunk in with stagnant water.

In the bots of a horse, there is no doubt but what the gad-fly deposits its eggs on the legs of the animal, which produces some degree of itching, which induces him to rub it with his mouth, and thus the eggs are conveyed into the stomach.

The doctrine of equivocal generation being a visionary and groundless speculation, should have no place in our philosophic inquiries.—Careful and patient research will ultimately clear away all the obscurities which now rest on this subject. There are some theories which infuse a quietus into all our investigations, by inducing us to take things for granted when they should be proved. Of

such a character, is that of supposing that animals may spring from a fortuitous concourse of atoms, independent of the ordinary laws of vital existence. With regard to the fact that animals not parasitic, have been found in the stomach, there can be no rational doubt. In one case, well authenticated, a species of *lacerta aquatica*, or water lizard, was thrown up after remaining on the stomach for some time; producing while there very distressing pain, with other unpleasant symptoms. We have recently seen an account in some of the newspapers, of a frog having been voided, after a continuance of several years in the stomach.

Dr. Good gives a case from Dr. Lister, "of a patient, who after having had about his stomach and right side a most exquisite and tormenting pain for at least four months, and was the sickest man I ever saw not to die, vomited up a worm of a dark green colour, like a horse leech and spotted. The man imagined he drank it in pond water, during the preceding summer."

But the most singular instance of this disgusting and tormenting affliction, which we have ever seen related, is given in the *Medico-Chirurgical Review* for 1824. Dr. Pickells of Cork, Ireland, attended a young woman, who threw up from her stomach "not less," says he "than seven hundred larvæ of the beetle, since the commencement of my attendance on her." "They were with few exceptions, lively and vigorous in the extreme, nor was it possible, without a feeling of horror, to view them frisking along the bottom of the vessel in which they were preserved, occasionally expanding their jaws, and extending their denticulated feet, or "talons," as their unfortunate victim used to call them." Upon inquiry into the manner in which they were introduced

into the stomach, Dr. Pickells received a statement, which affords a melancholy comment on the weakness of the human mind, and illustrates the redilection of our nature to false conceptions of religion.

"When she was about fifteen years of age, it appears that two much respected clergymen of her persuasion having died, she was told by some old women, that if she would drink daily, during a certain period of time, a portion of water imbued with clay, taken from the graves of these clergymen, she would be secured forever against both disease and sin. She accordingly walked to Kinsale, a distance of twelve miles, where one of the clergymen was interred, and succeeded in bringing away an apron and pocket handkerchief full of clay from his grave. To this she added, upon her return, a handkerchief and some mugs full of clay obtained from the grave of other clergyman who was buried in the city. Her practice was to infuse water from time to time according to the exigence, in a vessel containing a proportion of clay so collected, the mixture having been always allowed to rest until the grosser particles of clay fell to the bottom." The eggs of the insects were thus taken, and after remaining in the bowels several years, brought on a *frightful* train of symptoms, such as vomiting of blood, fainting, &c. which brought her several times to the verge of the grave.—*Louisville Focus*.

From the Georgia Courier.

MEANS. Editors:

Under the influence of that dignified hostility to the Tariff, which is manifested in so many judicious resolutions, I yesterday determined that I would not purchase a pair of fine wild Ducks in the market, which were killed some distance down the river, as I found on enqui-

ry as to the course the flock came, out of which these were taken, that they most probably came from some of the Northern or Western States; and I found too that these ducks had been killed with American made powder and shot, and I am informed that the manufacture of these articles in our country has been encouraged by a duty or tariff imposed on imported powder and shot; and I am resolved not to encourage the consumption of any article that is so protected or encouraged.

All ducks, therefore, coming into our waters, to be killed, must bring a certificate of origin, and they must be shot at only with imported powder and shot, till the duty which encourages our citizens to make these articles be taken off; for it must evidently be more reasonable to reward foreign industry and ingenuity, than that of our own citizens. All wild geese will be considered as on a footing with wild ducks in this particular, and none of these not produced within our own limits, and killed with imported powder and shot, will be eaten by me, as I am resolved to support with my utmost efforts, the State sovereignty, so far as any species of wild fowl, is or may be concerned.

THE LITERARY REGISTER.

MONDAY, AUGUST, 25, 1828.

We commence publishing, in this No. some extracts from Dr. Alexander's "Evidences of the Christian Religion." For this surely no apology is necessary in a Christian community—a nation whose institutions and laws are predicated on a belief in the truth and authenticity of divine revelation. The work is from the hand of a master; and is presented in so plain and popular a dress, as to be easily understood by all. This is the reason why we prefer making extracts from it, rather than from more elaborate works on the same subject. Such views, as it contains and exhibits, are much needed

by many; and especially at this time, when both the friends and enemies of religion seem to vie with each other in presenting it in a variety of fantastic habiliments and grotesque attitudes, to the serious injury of the best interests of man. In thus using our influence in favour of our common faith, as that which distinguishes us from Jews, Mahometans and Pagans, we shall not, we suppose, be chargeable with sectarian bigotry, and superstition; or obnoxious to any of those ill names, and illiberal epithets, which are so current with those who seek renown as did the famous Erostratus by the demolition of the temple of their God. But while religion is necessary to the administration of justice and the existence of the state; and still more to the happiness of individuals in this life and the hope of future enjoyment—every good man—nay every honest man will chuse to suffer all the abuse that Infidelity, Atheism and false Theology may heap upon him, rather than desert the cause of truth, of humanity, of God.

SUBTERRANEAN WALLS.

In various places throughout the world, and particularly on the Continent of America, walls have been discovered, at a considerable distance under ground; built by the mason's art, and still in a tolerable state of preservation. These have very much puzzled the brains of geologists. Why build walls under ground? Their use is to form an enclosure for defence:—but being imbedded in the soil, how could they answer this or any other conceivable purpose? Aware of our ignorance on the subject of Geology, and yet anxious to contribute our mite to so interesting a science, we would beg leave to suggest to Dr. Samuel L. Mitchel, or Prof. Rafinesque, or any other son of science, whose knowledge may qualify him to pursue the hint, the possibility of these walls having once been the walls of forts, or perhaps cities, and that they were reduced to their present sunken state by means of mining—a practice common in the modes of warfare among semisavage nations. The mine was run under the wall which in the mean time was supported by props—but when the work was completed these were removed and the wall fell into the trench thus prepared for its reception; and the soil would soon cave in

upon it and wash over it, so as completely to conceal it, until dug up by some happy adventurer. This we confess is purely hypothetical but in a science where nothing better is to be had, and where even good hypotheses are scarce, we shall perhaps be pardoned for offering our conjectures in company with others.

Much curiosity has prevailed with regard to the singular disease, called the *Dengue*, which has been for some time troubling the people of Charleston. We have seen many descriptions of the manner in which it affects the system, and the recommendations of as many different modes of treatment. The following medical disquisition, sets the subject in so clear and comprehensive a light that it ought not to be passed over:

"Sir, it is a morbid commotion of the general system, supervening to gastric and cerebral derangement. Originating in atmospheric influences, it evinces all the symptoms of contagion. I am not inclined, however, to think it an infectious malady. It has no incipient pathognomonic; even the diagnosis is obscure. The prognosis is, in every instance, favourable; in fact it is a mere mimicry of disease. I would expel it either by *lorum vomitorium*, *brachial venesection*, or the simple administration of *pancymagogum minerale*. I witnessed a case where it was eliminated by *sternutories*; and another that expired with a saline enema. A *noresia*, *nausea*, *vomiting*, *stubborn constipation* and *painful sensations* in the different articulations, are the intimations of its approach. It sometimes promises a hot siege, but vanishes with the promise. It should not be treated systematically; it should be driven out by any means: by *cathartics*, *emetics*, *blisters*, *glysters*, *diaphoretics*, *antispasmodics*, *alteratives*, *errhines*, *diuretics*, *mephitics*, *cholagogues*, *hydrogues*, *siagogues*, by heaven, sir! by *emenagogues*."

The etymological derivation of the name, as given by the Charleston Courier, is from the Spanish word *dengue*, a shawl; because, it was observed, in Havana, where it first appeared, that the ladies when attacked, were obliged to wrap themselves more closely in their shawls.

The following graphic description must have been written by one who spoke from experience:

'Take Gout, and Rheum, and broken bones,
And each vile pain that can be;
Combine them all, and then you'll own,
You've something like the *Dengue*.'

FOREIGN.

GREAT BRITAIN.—Mr. Huskisson since his retirement from office, has been pretty severely handled in the British papers. His "free trade" did not suit the manufacturing interest, which accuses him of giving a preference to foreign productions. Cobbett in his *Weekly Register* is still more severe, he begins an article thus "Now my friends let us thank God that it hath pleased him to soften the heart of William Huskisson, to induce him at the end of *thirty-five years* to let go, in great part, that fast embrace in which he has been holding us during that great length of time,"—and again "The duke of Wellington and his soldier-people may, probably, commit blunders enough; but they cannot commit greater blunders or do more mischief than was done by this man and his fellows."

Mr. Otway Cane had given notice in the house of commons, that on the 30th June, he should move that all black children, born in the West Indies after 1830, should be born free.

The news of the final passage of the Tariff had reached England, by the William Byrnes, from New York, and had occasioned great excitement. The excitement was so great that it was reported in London that government intended forthwith to double the duty on our Cotton imported into that country as a retaliatory measure for the high duties imposed upon their manufactured goods by the new Tariff. The Liverpool article says—"The duties on the lower qualities of woollens [which are chiefly made at Rockdale, Halifax, &c.] are so enormous as to amount to absolute exclusion. Great quantities of these goods have hitherto been sent to America, and the change will therefore be very injurious to the British manufacturer. It cannot be supposed, however, that the coarser woollens will be totally shut out of the U. States; the high duties afford so handsome a premium on smuggling, that the goods will find their way into the territories of the Republic from the Canadian frontier. The immense extent of that frontier, and the nature of the country, will afford the greatest facility for contraband trade; and we have already heard of an instance, in which goods, originally ordered to be sent from this port to the U. States, have since been directed to be sent to Canada."

RUSSIA AND TURKEY.—Letters from Hermannstadt, announce, that the garrison of Brailow had been so much harassed by the Russians, that on the 23 ult, the white flag was hoisted to demand an armistice for three days. This was refused.

SPAIN.—King Ferdinand and his consort, were at Bilbao as late as the 24th of June, and the city was illuminated every night in honour of them.

The first of the three divisions of French

troops at Cadiz, sailed from that port about the first for the Mediterranean, and passed Gibraltar previous to the 14th. They were embarked in transports which came from Toulon and Marseilles. The other two divisions were to sail in a short time for the Mediterranean.

PORTUGAL.—The projects of Don Miguel in Portugal, seem much more likely to succeed, than by the last advices.

A Faro letter of the 30th adds, with reference to Lisbon accounts of the 25th, that in the morning of that day, Don Miguel had been proclaimed Absolute King by the two Estates of the Nobility and the People, and that a similar declaration was expected from the Clergy in the afternoon; that all that had been done by the Government since the Revolution of 1820, was null and void; and that Don Miguel had been requested to marry another lady, as the succession to the Crown might be endangered, until Donna Maria da Gloria, to whom he was betrothed in Vienna, should be of age.

PERU.—The armies of Peru maintain the upper hand, as they are able to prosecute their undertaking. Yet they levy much greater contributions than the Spaniards themselves used to extort from the citizens.—The Spanish party gains strength daily, and is completely under the control of De La Mar and Luna Pizarro. General Gamara, with an army of more than seven thousand men in the south, acts independently of them and already has possession of more than half of those provinces. A violent reaction must take place sooner or later and is much desired.

The following are among the provisions of the new constitution of Peru.

The press is free, only restricted by law.

Annihilation of slavery in Peru.—On this point, Peru has set a noble example.—Article 152 says, "No person is born a slave in the republic: no slave can enter from abroad without being free."

A Peruvian house is a castle, inviolable except in cases fixed by law. Letters are inviolable.—All citizens are admissible to public offices. Prisons are declared to be "places of security, and not of punishment, and all severity unnecessary to the close keeping of prisoners prohibited."—The public debt is guaranteed. Public primary instruction is promised, gratuitously, to all citizens, with instruction in the institutions for the sciences, literature and the arts—also the inviolability of intellectual property and of the establishment of piety and benevolence.

COLOMBIA.—The people of Colombia, or a large portion of them have invested Bolivar with full and sufficient powers to regulate and guide the affairs of their government, in the manner he may deem best calculated to ensure their prosperity and to avert any evil that may threaten them. This act whilst it has surprized us by its suddenness and irregularity, shows in a strong light the confidence of the People of Colombia, in

the wisdom and patriotism of their Liberator. That he will exert the powers with which he has thus been clothed to promote the welfare of his country, we are warranted in predicting from the whole tenor of his life, and the uniform and unequivocal manifestations he has so often given of his entire devotion to the good of Colombia. "She has, ever, since the period of her liberation from the Yoke of Spain, been the prey of the dissensions arising from a difference of opinion, among her rulers, as to the fundamental principles of Republican government, and had at one time appeared to be advancing steadily in the march of improvement, and at another to have been thrown back by some unexpected event to a state of original confusion.

SUMMARY.

While the United States have been literally deluged with rain, we learn by the latest arrival from Vera Cruz, that our Mexican neighbors have been suffering an unusual drought for some time past. Scarcely any rain fell at Mexico during the whole of May and at the close of that month the heat is said to have been more excessive than was ever before known, being nearly as great as at Vera Cruz. The lake of Tezcoco was almost dried up, and was no longer navigable. The mortality among the flies and insects was so great, that fears were entertained lest it should cause a pestilence.

Quick step of mind.—Mr. Osborn of Manchester Seminary, near Hartford, Conn. states that he has "prepared a key to the Latin, Greek and French languages, by means of which the scholar, with close application, may be able to read the *Æneid* of Virgil in twelve weeks. Without any previous knowledge of the Latin, the first day he commences, he will be able to read twenty five lines, the fourth fifty, and at the end of the second week, he can construe from three to five hundred lines per day, besides obtaining a morning lesson for parsing." Really we must throw away our old phrase—the "*march of mind*," and substitute something that has a swifter movement.

One of the candidates at present for the prize in the Parisian Academy of Painting, is a young man named Du Cornet, who was born without arms, and has on each foot but three toes, with which he paints. He has already obtained two medals for his former productions.

Philadelphia.—The people are all out of town, and accidents, and accident makers, have followed them. The genus of mischief, the printer's friend, is either asleep, or "gone to the springs." Fires will not break out; thieves do not break in; Fame's trum-

pet is melted; Rumour's hundred tongues are parched up; and our papers are as dry as the deserts of Arabia. To make short, however, a long story, we desire to inform our townsmen, that the city is very healthy, but as a natural consequence of their absence, very dull. Business is stagnant; commerce is taking a nap in the shade; we have to look sharp, to make out from the papers we receive, our daily modicum of news.—*Phil. Chronicle.*

Centre College.—The late commencement of this College, at Danville, Kentucky, was interesting. After prayer, by the Principal, and the delivery of several orations, the degree of A. B. was conferred on Thomas Nichols, James M. Brush, and Joshua F. Bell; the degree of A. M. on J. Pope Trotter, a graduate of the College; and the degree of D. D. on Rev Jeremiah Chamberlain, President of the College of Louisiana; and on Rev. Robert Hardin, Professor in the Western and Southern Theological Seminary, Tennessee.

Union College.—The commencement of Union College took place on Wednesday, the 23d ult. The performances of the students were highly creditable to the talents of the scholars and to the character of the institution. The senior class was uncommonly numerous, there being seventy-nine graduates.

The degree of D. D. was conferred upon the Rev. Gilbert M^rMaster, of Duaneburgh; Rev. Cornelius Cyler, of Poughkeepsie; Rev. Wm. B. Lacy, of Albany; and the Rev. Benj. B. Wisner, of Boston. The anniversary address (an eulogy on the late Gov. Clinton) of the *Phi Beta Kappa Society*, was delivered on the afternoon of Tuesday by the Hon. Judge Conklin.

New method of lighting large apartments.—Mr. Locateli, a mechanician of Venice, has invented a new process for lighting public halls. The process has completely succeeded, and leaves nothing to be desired. The light of lanterns is concentrated on an opening in the middle of the hall, (probably the ceiling, and falls upon a system of lenses, planoconcave, which fill the opening, a foot in diameter,) and distributes through the apartment rays which issue divergingly. From the centre or pit, nothing is seen but the lenses, which resemble a chafing dish of burning coals, illuminating the whole house, without dazzling or fatiguing the eyes. Besides the advantage of being more equal and soft, the light is more intense than that of a chandelier; and there is not a spot in the hall where one cannot see to read with the greatest facility.

We learn from the Montreal Gazette, that the British government has, on the recommendation of Lord Wellington, made an appropriation of five millions sterling, to be expended on the fortifications and public works in the Canadas, during the next eight years.

POETRY.



SELECTED.

THE CHARACTER AND GENIUS OF
BYRON.

‘He touched his harp, and nations heard enraptured:

As some vast river of unfailing source,
Rapid, exhaustless, deep, his numbers flowed,
And ope’d new fountains in the human heart,

Where fancy halted, weary in her flight,
In other men, his, fresh as morning, rose,
And soared untrodden heights, and seemed at home,

Where angels bashful look. Others, though great,

Beneath their argument seem struggling with wiles

He, from above descending, stooped to touch
The loftiest thoughts; and proudly stooped
As though it scarce deserved his verse! With nature’s self

He seemed an old acquaintance, free to jest

At will, with all her glorious majesty.
He laid his hand upon the “ocean’s mane,”

And played familiar with her hoary locks,
Stood on the Alps, stood on the Appenines

And with the thunder talked, as friend to friend;

And wore his garland of the lightning’s wing,

In sportive twist—the lightning’s fiery wing—

Which as the footsteps of the dreadful God,
Marching upon the storm in vengeance seemed—

Then turned, and with the grasshoppers, who sung his

Evening song, beneath his feet, conversed.
Suns, moons, and stars, and clouds his sisters were;

Rocks, mountains, meteors, seas, and winds and storms,

His brothers,—younger brothers, whom he scarce

As equals deemed. All passions of all men—
The wild and tame—the gentle and severe;

All thoughts, all maxims, sacred and profane;
All creeds; all seasons, Time, Eternity;

All that was hated, and all that was dear,
All that was hoped, all that was feared by man,

He tossed about, as tempest-withered leaves,
Then smiling looked upon the wreck he made.

[*Pollock’s Course of Time.*]

SABBATH.

The groves were God’s first temples. *Bryant.*

Listen! the voice of deep-toned prayer

From Lordly halls to Heaven ascends;

Listen! beneath the open air

The humble peasant lowly bends,

And there before the King of Kings,

Prostrate, his grateful tribute brings.

But oh! within the gilded dome,

Passion and pride may bow awhile;

With lingering steps the mighty come,

And praise ascend, from lips of guile,

But forced devotion’s upward wing,

From heaven’s pure air, falls withering.

Go to the mountain tops,—the grove,

The sacred fane of early days,

Wild nature breathes Almighty love,

Full as the voice of Prophet lays,

Go bow the heart—God’s home sublime,

And he will pass there, holy time.

B.

POLITENESS.

Louis XIV. was told that Lord Stair was one of the best bred men in Europe. “I shall soon put him to the test,” said the king; and asking Lord Stair to take an airing with him, as soon as the door of the coach was opened, he bade him pass and go in: the other bowed and obeyed. The king said, “the world is in the right in the character it gives: another person would have troubled me with ceremony.”

AGENTS FOR THE REGISTER.

Baltimore City.—Dr. Annan.

Cincinnati, O.—Edward Woodruff.

Dayton, O.—Martin Smith.

Eaton, O.—Isaac Stephens.

Franklin, O.—Col. M. W. Earheart.

Hamilton, O.—Thomas Blair.

Indianapolis, Ia.—Calvin Fletcher, Esqr.

Lebanon, O.—John Reeves, P. M.

Montgomery, O.—I. A. Reeder, P. M.

New-Lisbon, O.—D’Lormo Brooks, Esqr.

Paris, Ky.—Jas. Paton, Jr. P. M.

Rossville, O.—R. B. Millikin, P. M.

Springfield, (C. C.) O.—S. Mason, Esqr.

Terre Haute, Ia.—Rev. D. Montfort.

Washington, Pa.—Prof. J. W. Scott.

Youngstown, (T. C.) O.—A. Bryson, Esqr.

THE LITERARY REGISTER,

Is published weekly, at \$2 a year if paid in advance:—\$2.50, if paid within eight months: If not paid till after that period Three Dollars.

No subscription received for a shorter period than one year.

••• All communications must be addressed to “The Acting Editor of the Literary Register,” and sent free of postage.

PUBLISHED FROM THE SOCIETIES’ PRESS.